THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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COME, LET US REASON TOGETHER

The Colleges

THE MINISTRY of the Unitarian and Free Christian Churches in point of numbers is at a low level. Yet it is doubtful, if Unitarians do not take counsel together, even if this low level can be maintained. Ten new ministers, for some time to come, will be required each year on an average to supply diminishing resources through retirement and death. This figure is probably too low. Last year, for instance, thirteen new ministers enrolled, yet this only increased the active strength by one. (This year only five have enrolled, and each of these previously held a pulpit as a lay pastor.)

"If there is a way to the better it demands a look at the worst", and we desire to look at the worst in the full knowledge that there is a way to the better. The worst is not even in the above figures; it lies in the fact that the colleges which have traditionally supplied the Unitarian and Free Christian ministry, Manchester College, Oxford, and the Unitarian College, Manchester, are in the gravest difficulties. Increased costs and decreased revenues have transformed the economic situation of both colleges. Without help from outside sources amounting to thousands of pounds a year, neither college can hope to supply a reasonable quota to the required ten ministers a year.

A Religious Movement

This is a serious matter. It ought to give serious concern. The present strength of the Unitarian ministry is not such to give any degree of satisfaction, and anyone who knows anything of the finances of the churches cannot help being alarmed, if not dismayed, at the prospect of having to raise large sums of money to help institutions which in immediate pre-war days were more or less self-supporting. Anyone who knows anything at all of the grave difficulties that lie ahead for the movement will want to avoid this situation, if possible. We do not disguise from ourselves or choose to disguise from others that a religious movement is a religious movement, and cannot be judged by usual standards. It is subjected to waves of strength and weakness. The future may bring an access of strength undreamed of in the present. Faith will have it so. But it is the duty of the present not to push its problems off to the future. A religious movement is not absolved from ordering its material affairs aright because it is conscious of other forces. Good administration is as necessary a virtue as any other. The two colleges, it is known, separately cannot do what is asked of them. The two colleges brought together as one College could do all and more than all that is asked of them, without a penny piece of outside help. This, it would seem, is the way to the better.

The situation should be known to our readers. We have given general warnings before. We propose now to lay specific facts before them.

A Specific Warning

The Unitarian College, Manchester, is running an annual deficit not far short of £2,000, and probably this does not reveal the real acute situation. Recently it appealed for £10,000 to help it out of its immediate difficulties. As announced last week in these columns it has raised to date £2,750, enough to cover a little more than a year's deficit.

Manchester College, Oxford, is supposed to be a wealthy college. So it is; but not, because of economic changes, in relation to the liabilities involved in its present place and structure. In relation to these liabilities it is not much better off than U.C.M. For three years it has had a heavy annual deficit. Last year (accounts ending September, 1949), ruling out certain heavy non-recurring items, this deficit was round about £550. But there were only a small number of students in residence. If there had been a number comparable to the needs of the churches, comparable, say, to supplying half the quota of ten ministers, then the deficit would have been astounding.

Since M.C.O. because of its attributed wealth is in a particular situation, it would be well to consider what the authorities of the college propose to do about their difficulties. Last year they drew up a plan to balance their budget. Some who have knowledge of this plan regard it as highly optimistic. But even so, after selling property, and including every item of possible income, after cutting the tutorial staff below pre-war level, all that this plan can do is to provide not quite two ministers a year for the ministry.

Because of prevailing opinion we ought to add that there is no abracadabra about M.C.O.'s finances. There are no large sums that can be called on according to caprice. Every resource is, of course, shown in the balance sheet.

"The Battle of the Colleges"

The general situation is not lost on the Unitarian community at large. During the past two years resolutions have been passed by the Council of the General Assembly, the trustees of Manchester College, representatives of the Unitarian College, and by a solemn representative gathering of delegates of all these bodies that there should be one college. Common sense dictates this. There would not be the slightest financial difficulty if there were one college, and the movement would not be presented with any technical difficulty about supplies to its ministry. But few people who have any knowledge of what is taking place at the moment can have the slightest hope that this union is in sight.

For union means one thing. Either one or other of the colleges must make sacrifices for the good of the whole, and such sacrifices are nowhere in sight. Many who vote for union do so on the unexpressed assumption that it takes place at the college to which they are emotionally attached. Indeed the phrase "the Battle of the Colleges" has been used, and the problem has in part been fought out on that level, as a kind of internecine struggle between two institutions in one movement. A religious movement has failed in its perspective if it does not rise above this level.

On December 1 the Council of the General Assembly is holding an extraordinary meeting to debate this situation. The Council is the representative body of the Unitarian and Free Christian movement. It is to be hoped that some authoritative guidance will be forthcoming, and that the trustees of each college will take note of it.

GEORGE BERNARD SHAW

By Hubert G. Woodford, B.A.

THOSE who have only known the older Shaw, cannot realise the enormous influence he had upon those who were young enough to thrill to his appeal in the period just before the First World War. But to many, like myself, who were at that time emerging from the valley of the shadow of orthodoxy into the light of new-found freedoms, this fiery prophet of Reality became the captain of our salvation, clearing the mind of cant, the mental atmosphere of the age of fog, and helping us to think straight.

To one who had been brought up in an authoritarian religion, and was beginning to doubt that authority, there was something inspiring in this claim of Shaw to the right of private judgment on all questions of life and conduct, as against the conventional habit of giving allegiance and unquestioning obedience to accepted institutions and beliefs. This iconoclast of institutions has lived long enough to find himself an institution, and the revolutionary has become the revered St. Bernard, but we must never be allowed to forget the former revolutionary who set so many other souls on fire as he blazed with moral passion and contagious enthusiasm, making us feel that "bliss was it in that dawn to be alive".

I know that for many of the younger ministers and clergy of all denominations, Shaw was at that time articulating what they were most deeply feeling. He voiced the progressive spirit of the time which was beginning to find utterance in the New Theology of R. J. Campbell and many liberal thinkers, as well as in the demands for a New Social Order. To many adrift from the orthodox churches, yet consumed with a hunger for a more rational faith, Shaw became the symbol of a passionate yearning for Reality.

When at last some of us became free of our fetters, and liberated from many of our inhibitions, then we turned to our deliverer for a more constructive faith and philosophy, but this was not always easy to discover. There are two kinds of reformers: there is the one who says "Follow me, and I will show you what is right", and there is the other who says "Follow me, and I will show you what is wrong". Shaw belonged to the latter order, and yet, in showing us the wrong, and destroying the false securities in which we had been resting, he prepared us for the acceptance of new and better ideas. Said Undershaft to Major Barbara: "You have learnt something. That always feels at first as though you had lost something." And through Shaw we knew this loss which is gain. If his work has been partly destructive, this is a virtue and not a defect. Only by the infusion of new truth can the world progress: and destruction alone can clear the path of its advance. In his *Caesar and Cleopatra*, when Theodotus reproaches Caesar at the burning of the Library of Alexandria, and asks wildly "Will you destroy the past?" Caesar replied "Aye, and build the future with its ruins".

In a remarkable manner Shaw has been able to convey to us through his works something of his own exuberant vitality. An embodiment of his own life force, he has imparted to thousands much of his passionate love of life and the desire to be up and doing in service of mankind. He feels that we are here in the world to discover the will of the life force and to fulfil it. There is no room for the old excuse for laziness—submission to the will of God. Instead, we are to do that will, which is a much more arduous, but a gloriously adventurous proceeding, and is set forth magnificently in the Preface to *Man and Superman*:—

> This is the true joy of life, the being used for a purpose recognised by yourself as a mighty one: the being thoroughly worn out before you are thrown on the scrapheap: the being a force in Nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. And also the only real tragedy of life is the being used by personally minded men for purposes which you recognise as base.

If this life force could become articulate it would say: "I am come that they might have Life, and have it abundantly". Add that means that we must fight the wrongs, the cruelties and injustices which are keeping men from the Land of Beatitude.

The healthy mind does not trouble much about death and mortality—nor were it wise that it should. It thinks of life and the living. And Shaw's was an essentially healthy mind. But on one of the very few occasions when he contemplated his passing, he wrote:—

> I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch, which I have got hold of for a moment: and I want to make it burn as brightly as possible before handing it on to future generations.

He has now handed on that torch, and those of us who feel gratitude for all the enlightenment he has brought, will do what we can to keep it burning undiminished in a world still "stumbling and falling in disastrous night".

EUROPEAN PERSPECTIVE

By Paul Egon

(Paul Egon will from time to time contribute an article on European affairs.)

TO SEE things in a European perspective today means to be aware of the physical smallness of Western Europe and of the greatness of its common legacy. It means the sensible wish of the best in many nations to overcome the limits of the national state and to work towards closer political co-operation and cultural integration. Flying to Frankfurt recently in two hours offered me an opportunity for reflecting on these relevant contemporary trends. Does European unity only present a mechanism of defence against the tide of Communism, or is it a positive force, something fruitful and constructive, a new pattern of thought and orientation?

New ideas can prevail in the end only if their champions carry them through in spite of unavoidable difficulties and set-backs. The last session of the Council of Europe in Strasbourg ended in an atmosphere of frustration and resentment. There was antagonism between the two bodies forming the institution, the Council of Ministers and the Consultative Assembly. There was also a deep-seated difference of principle concerning the scope of this organisation, a difference which ran more on national than on party-political lines. The delegates from Britain and Scandinavia wished to continue the present method of co-operation between the Governments, whereas the Federalist representatives of France, Italy, Western Germany and the Benelux countries wanted to create a supra-national authority with far-reaching powers in the political and economic fields. As the reaction of the two major parties in this country to the Schuman plan has shown, for diverse reasons they resent any attempt to take the right of veto from the national government or to transfer power from an inter-governmental agency to a popular assembly. Some British observers incline to the view that what is needed at the moment is more a clearing-house of ideas, a European channel of public opinion, than a drastic premature step towards unification which might well jeopardise the whole idea.

To some extent Britain's position is different from that of countries like France and Italy, which as a result of war and occupation have lost a good deal of confidence in their own power to manage things. Many, though by no means all, the people there have a sincere longing to submerge the existence of their country into something bigger and more potent. In this country the national pattern which stood the severe test of the last war is far less affected and still much more taken for granted. In Britain, acting as a junction between the Commonwealth, U.S.A. and the Continent, the idea of European federalism so far lacks the drive emanating from a vision shared by many. Thus the position of this country is frequently misunderstood abroad and even our war-time admirers on the Continent feel some bitterness about the British "Channel complex", the reluctance of Britain to commit herself early and fully to stronger ties with Europe.

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Newspapers reflect the national character. The specific fabric of a society leaves a deep impact on the printed page and the predilections, the focus of major and minor interests, wish-dreams and fears of the readers are reflected in the material selected and in the manner of its presentation. Most

Anglo-Saxon papers lay emphasis on news; French papers, on the other hand, stress views more than news, orientation more than information. News on the Korean war, for instance, has often been relegated in the French newspapers to the last page, giving the pride of place of the front page to an essay, thoughtful, elegant, though not always profound.

The other day the Paris *Figaro*—which might well be compared with our *Daily Telegraph*—carried two such informative essays on its front-page. There the distinguished French sociologist Professor André Siegfried eloquently discussed our present "Age of the Secretariat", starting off with a quotation in English from Lord Chesterfield: "Dispatch is the soul of business". We cannot, he said, undo the modern technical development, the useful efficiency of dictaphones, teleprinters and microfilms, but according to Siegfried it is a sad fact that at Lake Success the efficiency of the Secretariat is much more impressive than the contributions made by many delegates. Are we not suffering from a wrong emphasis, are our instruments not becoming ends instead of means, octopuses instead of auxiliaries?

The other essay, "The desire for immortality", was a sober discussion of a popular pamphlet by the Russian scientist Bogomoltz on the efforts of modern science to prolong life. The old religions, the French commentator says, have offered the consolation of survival in another world. Marxist Soviet science sees man in a venture in this world towards a power, well-being and happiness without limits. Yet the Soviet scholars, promising an extension of the life-span of the individual for a few years or decades, offer the Soviet people a precarious substitute for eternity. "Scientific optimism has its greatest challenger in death."

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I believe few English people are aware of the rôle marriage advertisements play in the daily press on the Continent. Often they run into several columns in a single issue. Some of these advertisements are crafty, some pathetic, many odd and unintentionally comic. Here are two typical examples of their mixture of the sentimental and the practical. One from Munich: "A good and loving heart and a pretty comfortable home wait for a noble and loyal life-comrade; big rooms for a doctor's practice or a small shop in excellent position available for the building up of an existence. Confidential letters from educated gentlemen between 30 and 42 to Box No. . . .". The second from an Austrian paper: "Innkeeper, 53, five feet four, pleasant appearance, dark, intelligent, widower, neither drinks nor smokes, owner of a prospering pub in Styrian industrial town, desires marriage with girl or woman of a sunny nature between 30 and 45, who above all has knowledge of cooking and some capital . . .".

MATTHEW HENRY'S CHAPEL, CHESTER.

"We are looking back to-day with gratitude and thanksgiving upon the courage of our forefathers and their loyalty to truth, righteousness and freedom, and for everyone of us this is an hour when emotion runs deep", said the Rev. Lawrence Redfern, preaching at Matthew Henry's Chapel on the Sunday morning of the 250th Anniversary.

The Service was attended by the Lord Lieutenant of Cheshire, Viscount Leverhulme, the Mayor (Alderman P. H. Lawson), the Sheriff, Members of the Corporation and Mr. Basil Nield, K.C., M.P.

The chapel was filled to capacity and the congregation included Sir Felix Brunner, who read the Lesson; Mr. Harold B. Moore, President of the General Assembly of Unitarian and Free Christian Churches and representatives of various public and other bodies in the City and County.

The Rev. Lawrence Redfern said the simple fact that for two-and-a-half centuries a community had gathered in the old chapel for Christian worship, that men and women had stood together on that little bit of earth to join in praise to their God was in itself enough to stir any sensitive heart.

"Those who had worshipped in the chapel in 1700 would find little that was familiar in their ritual or order of Devotions to-day," said Mr. Redfern, "but they would find something which was abiding, that liberty of conscience which was common to these ancient Meeting Houses.

"Interference to-day with the liberty of conscience could come as easily from the left as from the right", he said, stressing the importance of the individual. "To-day it was getting crushed", said Mr. Redfern.

The Preacher at the Evening Service was again the Rev. Lawrence Redfern, the Lesson being read by Miss Anne Holt.

The minister of the chapel, the Rev. R. H. Williamson, received the Lord Lieutenant and the Mayor and Corporation.

AMERICAN UNITARIANISM

Principal Holt's address at the opening proceedings of the Unitarian College, Manchester.

(Below is the concluding report of the opening proceedings at U.C.M. We regret we were not able to print the report in full last week.)

A BOOK which the Principal described as of unusual candour and fairness, Dr. A. L. Drummond's recent *Story of American Protestantism* provided the spark which ignited the Rev. R. V. Holt's Opening Address, which was listened to with great interest both for its racy wit and depth of thought. Christian history, said Mr. Holt, was rarely written with candour, and often the story of Christianity was presented by its protagonists or antagonists as either wholly white or wholly black, whereas it was neither. It was the story of a new faith and a new love, which transformed its converts, and was in turn transformed by them. It had periods of corruption followed by periods of revival. That was not the view taken by the World Council of Churches, or the Religious Advisory Committee of the B.B.C., who kept Unitarians off the air, because they were not supposed to be in the main stream of Christian tradition. But the main stream was not a pure stream, it was often a muddy stream, and again and again it was purified by fresh streams from outside.

In the nineteenth century the dominant interest in American Protestantism was provided by the descendants of the Puritan settlers, either the early separatists or those who still believed in the Church of England but wanted it purified. They had a great influence in forming the American tradition. Right from the start, religious and commercial motives were found in the same men. The New England settlers were not all saints—in the nineteenth century a false romantic picture was built up followed by a spate of debunking. Yet in spite of their imperfections, the world was finer and richer for the lives of these men. American Unitarianism sprang out of them; over a hundred of the first churches in New England are now Unitarian. Its contribution to American life has been outstanding. Five Presidents of the U.S.A. have been Unitarians, and of 63 names in the American Hall of Fame, 22 were Unitarians. Dr. Drummond paid great tribute to American Unitarianism, although he failed to see that a religion which produced the Unitarian hymn writers could not have been the arid rationalism it was said to be.

Yet American Unitariansm did not shape the course of American history. The religion the frontiersmen took with them was "hot and strong", a "fundamentalist" faith. Although these men were sincere in a way, there was often a complete divorce between individual morality and social morality. But the story ended on a note of hope; in time men's eyes were opened; and colleges that were founded to defend obscurantism were now centres of light.

The moral for Unitarians was that, what is of value in Christianity has been kept alive by men outside the main stream. In every generation, the world is saved by remnants. Yet that is not the whole story. Something happens to minorities. They may cease to be alive, and cut themselves off from the living forces of the spirit. Such was the history of many Christian sects. How was it with us? What we taught in the nineteenth century had become part of the common stock of theology and of life. Have we work still to do, or shall we share the fate of the other groups? There was a great work for us still to do. We did not stand for a particular truth, to be set over against Catholic or orthodox truth. We stood for a different approach, that of "open-minded certainty". The world was torn between dogmatisms, which we could only meet if we had another way of approach; that way was founded in a faith so profound that no new discovery that is made in scientific or other truth could shake it. We had to use all the powers that God had given us in the belief that they were meant for this purpose, and if we were faithful to the truth, new light would be given us.

Tea followed the Opening Proceedings, after which the Annual Report giving a detailed account of a very full session was adopted and passed for printing, as was the Statement

of Accounts, which again revealed that the resources of the College were not adequate for the large number of students it was training for the ministry. Committee and Officers were elected, and an enthusiastic and well deserved tribute was paid to Major Bounds, who was elected President for a fourth year. Thus another session passed into recorded history, and a new one, as full of interest and promise as any in the near hundred years of the College's history was begun.

"OPERATION BUY"

A Pilgrimage to Switzerland

WE feel we have something of vital interest to say to readers and would like, through the kindness of THE INQUIRER, to appeal for help, moral and practical, for a project we are launching under the above title; Operation British Unitarian Youth.

Next year the International Religious Fellowship is holding its youth week in Switzerland; all too often this means that a select group who can afford the time and the money and have the initiative can attend. It means also that many young people can only know of the wider Liberal Religious movement if they can be persuaded to read reports and news of meetings and activities. "Operation BUY" is designed to change that: we want to take to next year's meetings at Arcegno a group of 15 young people in the age range of 14-17. We shall carefully select our groups from a varied background of family and social status, but our chief guide will be their interest and enthusiasm in our churches and movement.

Now lack of money need not stop a young person from coming; we shall have to subsidise them and provide a suitably cheap form of transport. We need also a scheme which will appeal not only to the imagination of young people but also one which will appeal to the enthusiasm, vigour and adventurous spirit of all Unitarians. Our movement needs something to-day which will start an avalanche of activity and purposeful thinking; we need constantly to think of what we can do to encourage potential leaders. It may be that 15 young people will be a start. "Operation BUY" offers the opportunity and the challenge.

We propose to try and raise at least £70 for subsidy and expenses; we shall do this by every means short of pawning our clothes. We are going to try and borrow a lorry to carry about 20 people. We are taking tents which we shall live in, cooking equipment and food. The proposal is to spend just over one week in Switzerland and to take just over a fortnight over the whole trip (August 4 to 18); this will enable young people with only a fortnight's holiday to attend. We are attempting to enlist the support of the G.A., the Women's League, the Men's League, UYPL, FOY and all interested individuals.

So this is an appeal to readers for active moral and practical support. How?

Church groups should select a young person and send us their name and address and, if possible, a promise to help financially. We would be pleased if ministers could tell us of likely young people. To young people; send us your name and address and interests, then tell us how much you can afford (little or much); and save your pennies in an old stocking! We shall interview every single applicant and their parents.

And to all those interested and young enough in spirit to savour this challenge: will you help us with money? (we're collecting pennies for every cup of tea served in our room at College). Will you tell us of any suitable means of transport or offer it to us? Offers are not unwelcome of even amphibious vehicles. Write to us and tell us anything which might interest and we promise to follow it up. We are enthusiastic and determined enough about this to say "Operation Buy shall succeed". We can say now that much of great value for our movement would come from its success.

It is too obvious that an experience of deep and profound significance can be given to a well balanced group of youngsters; worshipping, talking and working together on this project and all this might be directed to the good of our churches. Is it equally obvious that this scheme might be one way of putting into effect some of the trite things we are apt to say and believe about world peace and universal brotherhood? The test is ours. It is imperative that every opportunity be given to people so that they may meet, converse and live with "those French, Germans, Swiss and Americans" so that we may learn to see them as "our friends in France, Germany, Switzerland and America".

If we swim the English Channel and walk across Europe we shall get there for we are sure our pilgrimage is worthwhile. "Operation BUY" shall succeed. Will you help? We hope so; you'll find us,—Yours,

Ronald McGraw, Keith C. Treacher, Brian Whitehead, at the Unitarian College, Victoria Park, Manchester, 14.

THE HIBBERT JOURNAL

ONE OF the major virtues of the *Hibbert Journal* is its controlled catholicity; and when it is realised that this journal echoes in a creative way all the contrary reverberations of the contemporary European mind we are entitled to value its order and unity. The current issue opens most appropriately with a congratulatory word from Professor F. J. M. Stratton, Chairman of the Hibbert Trustees, to Dr. L. P. Jacks on the occasion of his ninetieth birthday. All Christians will wish to honour in their hearts this revered scholar who is remarkable not only for learning, for an incredible vitality; but for steadfastness and humility. Dr. Jacks contributes a spirited defence of Alfred Loisy as a New Testament critic, presenting what seems to be a devastating reply to Principal Taylor's rash judgment of Loisy as a negligible critical force.

In a review of Christopher Dawson's *Religion and the Rise of Western Culture*, Professor Arnold Toynbee writes with that easy authority we would expect from the author of a monumental study of the rise and fall of civilisations. He is mainly in agreement with Dawson's account of the rise of a Christian culture which began in the eighth century and rose to a climax with the opening of the thirteenth century, but he feels that the fall of the medieval Papacy was deserved.

Another article of particular value is that by Professor Driver on the discovery of new Hebrew scrolls in a cave on the western side of the Jordan, to the south of Jericho. Professor Driver says that this is "perhaps the most important event in Biblical history for many years, if not centuries; for nothing like it has occurred since the similar discovery of a number of Hebrew manuscripts in the same locality c. A.D. 800".

These scrolls were discovered by wandering Beduins in 1947. Archæologists examined the cave and found several hundred small fragments of scrolls, pieces of linen and cloth, Hellenistic jars and portions of Roman ware. The most important of the scrolls is the new Isaiah, consisting of seventeen pieces of skin stitched together, but there are others that scholars will study with care. The question uppermost in all interested minds will be the question which Professor Driver attempts to answer: "How can these scrolls have come to be left or hidden in a desolate and almost inaccessible cave overlooking the Dead Sea?"

The writer suggests that the scrolls were hidden at some critical time, a period of invasion or persecution, when it would be quite natural for those wishing to preserve such documents to select a hiding place of this kind. But the history of Palestine has been a troubled one and it would be idle to conjecture at what precise period the scrolls were placed in the cave. The story of the discovery is a fascinating one.

Other contributions include an article on the Reformation and its implications by Professor H L. Stewart; a commentary on the "Tubingen School" of New Testament critics, by the Rev. S. F. G. Brandon, in which admirable reasoning is somewhat debilitated by over-documentation. This is followed by the much more readable, but no less scholarly essay on what evolution means, by G. M. N. Tyrrell, who is a skilled writer as well as a specialist in psychical research. Mr. Tyrrell's remarks on the nature of the "adapted" mind are profound and arresting. "Every question", he writes, "every problem that arises is instinctively drawn into the sense-world and fitted, by hook or by crook, with an explanation which lies wholly within that world". It is a fact that too many of those who should make truth their goal have chosen, in

their vocation as scientists, to ignore what it was not convenient to notice. The emergence of men like Dr. Rhine and Whately Carrington will no doubt lead to new recognitions in the future, and to a realisation that there are many things in the soul that were never in the senses.

Four other contributions remain, and I have not space enough to do more than name them: F. H. Heinemann writes on "Man without Man" and examines a serious materialist trend; Ronald Gregor Smith reviews the new book by Karl Jaspers, *The Perennial Scope of Philosophy;* Hamilton Fyfe surveys the fanatical element within Communism, and Dr. Betty Heimann offers a social study in the social psychology of ancient India and the West.

E. W. Martin.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

GENERAL ASSEMBLY SUNDAY

SIR,—May I remind your readers that November 19 will be "Assembly Sunday", when collections are taken in our churches for the funds of the General Assembly?

Apart from the special objects for which the Appeal Fund was raised, the normal annual income of the Assembly has to be regularly maintained, and a very large part of this is now absorbed by the cost of headquarters administration, annual meetings, travelling expenses of Council and Committees, and printing of Report and Year Book, thereby reducing the amount available for grants and for urgent propaganda and development schemes.

Special envelopes have been sent to all congregations willing to use them, so that members who are not able to attend a service on the 19th may send their contribution to the church treasurer in advance, and it is hoped that readers who live in areas where there is no Unitarian church will send a gift direct to 14 Gordon Square.

Last year the collections produced a record total of £945. Would it be too optimistic to hope that this time a "target" of £1,000 may be reached and passed?—Yours,

Ronald P. Jones, Hon. Treasurer, G.A.

DR. L. P. JACKS

SIR,—You surely have no need to apologise for the minimal size of your issue of October 7 when it contains such an article as the appreciation of Dr. L. P. Jacks, who has aroused and fed the deeper capacities of the religious thinking of men to the very ends of the earth.—Yours, *James A. Blaisdale.*

Claremont, Calif., U.S.A.

HIGH PAVEMENT CHAPEL, NOTTINGHAM

SIR,—It was a pleasure to find so expansive a tribute paid to High Pavement Chapel and its tradition by Mr. Eric Glasgow. In strict accuracy, however, High Pavement is not a Unitarian Chapel. To Dr. Doddridge it was The Great Meeting and to his contemporaries it was also known as Presbyterian. Towards the end of the eighteenth century it came to be known simply by its present title. There has been no doubting the Unitarianism upheld from the time of the Rev. James Tayler to the present day by successive generations of worshippers, but we like to think of the broader religious implication indicated in the simple designation of the Chapel by the Road in which it has stood since 1690.

It is probably a printing error which records Martineau's momentous visit as taking place in 1882 when it should read 1822 (at the committal of the Rev. Henry Turner). One would be inclined to place George Walker's name as outstanding in the notable succession of past ministers. Benjamin Carpenter was greatly respected but the just estimate is probably still that of his brother-in-law, the Rev. J. J. Tayler, who, writing to Thom, commented: ". . . a right worthy creature, a true Christian soul, without any remarkable intellectual gifts, but the best of husbands and brothers".

One is chary of using the word unique but, in general, I think it may be said that none writing the history of Nottingham during the past 250 years could succeed except he incidentally wrote the history of this chapel and its worthies.

The high hope expressed in Mr. Glasgow's concluding sentence will, I trust, be the key-note indicative of the aims and aspirations of the present worshippers at High Pavement Chapel.—Yours,

Nottingham. *C. Gordon Bolam.*

TO LONDON UNITARIANS

SIR,—May I draw attention to a Public Meeting of this Society to be held on Tuesday, November 14, at 5.30 p.m., at University College (Embryology Theatre), Gower Street, London. Professor Hardy, F.R.S., Professor of Zoology and Comparative Anatomy at Oxford, is to speak on "Can Science Help Religion?" All interested are welcome.—Yours, *Frank Miller,*

Secretary, University of London Unitarian Society.

UNITED NATIONS' SUNDAY

SIR,—I entirely endorse the views expressed by F. E. Jackson regarding Unitarian Churches and Sundays which are chosen for celebration of national events. Indeed I have for years made it a rule, on such special Sundays, to attend Service at the Established Church and am thus enabled to take part in what should be a National Service.—Yours, *Frank S. Johnson.*

Chingford.

"SECOND CLASS DEVIL"

A RENÉ CLAIR film is something of an event in the film world, even when it does not touch the peak of Clair genius. The latest —*La Beauté Du Diable*—is based roughly on the legend of Faust, but here Mephistopheles offers Faust, in addition to other delights, the power to make gold out of sand. It is indeed a temptation. Unfortunately, to use Mephistopheles' own words, he is "only a second class devil", and the gold which goes into the Royal coffers eventually flows out as sand. The film is described as a tragi-comedy. We should prefer the simple title of comedy, for it has nowhere the depth of tragedy, but it is packed with subtle humour. All honours to M. Michel Simon, who plays Faust-Mephistopheles with such delightful cunning. The film is showing at the Curzon Cinema.

B. L.

BOOK NOTES

JOHN ROWLAND, a contributor to THE INQUIRER, is a scientific student of crime and a writer of detective fiction. In *A Century of Murder* (Home and Van Thal, 10s. 6d.), he reconstructs certain outstanding murders of the past century. Of some of the murderers he says, "they would have killed anyway", which, if true, poses a pretty social problem. In *Time for Killing* (Jenkins, 8s. 6d.), he constructs a skilful detective novel in which Chief Inspector Shelley, an old fictional friend of Mr. Rowland and his readers, unravels a murder in a Hertfordshire village.

THE INQUIRER

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NEWS REVIEW

"THE INQUIRER"

WE WISH to express our gratitude to our readers for their forbearance under the difficulties caused by the printers' dispute during the past few weeks.

We wish to express our thanks to Mr. Munro of the Munro Duplicating Service, 29 Engel Park, London, N.W.7, for ready and excellent service, and to the staff of the Lindsey Press and others for generous help in despatching.

Next week we shall print a twelve page issue.

NEWS FROM THE WEST

From our Western Correspondent

Two beautiful oak gates at the entrance to the Bridport Unitarian Chapel add much to the beauty of the main thoroughfare of the town. The oak for the gates was given by Sir W. P. Colfox; the work was carried out without cost to the congregation by a local firm; and the gates were opened and dedicated at a Special Service last month. At Bath, the Rev. H. D. Ward is continuing his lectures on "Modern Philosophy". The Bridgwater congregation is carrying on bravely, in the unavoidable absence of the Rev. W. G. Topping, now in hospital. Organ repairs and renovations are nearly completed at Lewin's Mead, Bristol, and a Dedication Service will be held shortly. The Lewin's Mead Dramatic Society has such a reputation that all seats for its first performance of "Jane Steps Out" (by Kenneth Horne) were booked weeks ahead.

Clifton, Cullompton and Taunton are all celebrating Church Anniversaries in November. It will be the 86th Anniversary at Clifton and the 304th at Taunton, where the Mary Street congregation traces its history back to 1646, making it the oldest Nonconformist congregation in the town. The Taunton Anniversary will be conducted by the District Minister, the Rev. Randall Jones, on November 19. Cullompton's is also on November 19 and Clifton's on November 12.

A Women's League Service at Gloucester, conducted by Mrs. M. R. Dickin, was a great success. The Rev. B. L. Golland has resigned his ministry at Gloucester, to the great regret of the congregation, and is going to Hamilton Road, Liverpool. The Old Age Pensioners' Monthly Services at Newton Abbot are making a great stir—in September there was a congregation of about 50, and in October, for the Harvest Festival, a record congregation of over 100.

A Harvest Festival Service at a Church is hardly "news", but a Harvest Festival Service at a Political Club is another matter. Congratulations, therefore, to the Rev. Arnold Thomas, of Trowbridge, who conducted such a Service at one of the Political Clubs in the town.

The Taunton Sunday School is experimenting with new methods in teaching. Cullompton has paid for its new Cine-Projector, having raised £16 10s. by a Jumble Sale. The Women's League at Sidmouth has a varied and interesting programme for the winter; forthcoming events include the visit of the Rev. L. Redfern. The joint ministry at Plymouth and Tavistock has opened auspiciously. The new venture at Swindon, where a Unitarian Group is now meeting regularly, also shows much promise.

UPPER CHAPEL, SHEFFIELD

(*Like many other items of news the following is late in appearing owing to the printers' dispute.*—ED.)

THE oldest nonconformist body in the city, the congregation was founded in 1660 by the Rev. James Fisher, Vicar of Sheffield, who was ejected from the parish church (now the Cathedral) under the Act of Restoring and Confirming of Ministers, passed soon after the accession to the throne of Charles II. The present building was erected in 1700 and renovated in 1848, and it is the 250th anniversary of this which is now being celebrated. Throughout its long history Upper Chapel has had a succession of distinguished ministers and no less distinguished laymen. It has supplied the town with numerous Lord Mayors, Aldermen, Town Clerks and public benefactors. In his earlier days Ebenezer Elliot, the Corn Law Rhymer, worshipped within its walls; the distinguished historian and antiquarian Joseph Hunter was one of its members, being the adopted son of the Rev. Joseph Evans; and at the present day the senior Trustee, Dr. Edward Bramley, is Senior Pro-Chancellor of Sheffield University. Thomas Hollis, the founder of the Divinity School at Harvard, came from a family whose name is perpetuated in the Hollis Room of Upper Chapel and the Hollis Hospital for the aged widows of cutlers.

Times have changed since Timothy Jollie preached to his first congregation in the present building 250 years ago, and in many ways Upper has changed too; it was bound to. But *plus ça change plus c'est la même chose*. It can look back upon an illustrious past, and on October 22, and the few days following, the members will no doubt pay a fitting tribute to those who have laboured that we may enter into their labours. But no church can live on its past glories and achievements. We all know what happened to Lot's wife through looking back. In this year 1950 Upper Chapel looks forward, resolved to serve the present and the future as it has served the past, and to continue to proclaim those fundamental spiritual truths which have echoed from its pulpit for the past two-and-a-half centuries.

F. T. W.

WOMEN'S LEAGUE

Cardiganshire.—A meeting of the Executive Committee of the League under the presidency of Miss S. Davies, B.A., Y Garth, was held at Capel y Bryn on Saturday, September 9, when representatives from the county branches attended. Miss R. M. Evans gave a detailed and interesting report of the Annual Meeting which she attended in London on April 20. A discussion arose as to how Cardiganshire could be better represented on the London Committee by having a permanent member and the secretary was directed to write to headquarters suggesting that the members of the London Committee should be appointed by proportional representation.

Liverpool District.—The Autumn Meeting was held at Ullet Road Church on Wednesday, October 11, 98 members being present. The Devotional Service was conducted by Mrs. Shirvell Price, who took as her theme "Friendship". In a most sincere and moving address she spoke of friendship which transcended time and place, and reminded us of the words of Christ, "I call you not servants but friends". She hoped the Women's League would become a Society of Friends not only here but all over the world. This meeting was a special occasion, as it was the first District League Meeting held at Ullet Road since Rev. and Mrs. E. Shirvell Price had arrived in Liverpool. The President (Mrs. Motley) expressed a welcome on behalf of the League to Mr. and Mrs. Price and expressed thanks to Mrs. Price for the beautiful Service.

Manchester District.—A large gathering of 250 members representing 38 branches were present at the Autumn Meeting which was held at Monton on Saturday, October 21. A most impressive Service and one which will long be remembered was conducted by Miss Joyce Hazlehurst, M.A. She took as the subject of her address, "A Merry Heart is a Full Medicine". She pleaded for more consecration in church worship. The President, Mrs. Maurice Jones, B.Sc., presided over the evening meeting which was held in the school immediately following tea. Miss E. H. Leigh was presented with a very handsome cheque, a brooch and clips and a beautiful sheaf of carnations as a recognition of her faithful and devoted services as Secretary of the Manchester District League for the past 20 years. Many letters of appreciation from those not able to be present were also read. In reply Miss Leigh thanked all those who had rendered this gift possible and spoke of the valued friendships made, the satisfaction gained and the happy times spent in serving the District League. The members then enjoyed a short concert consisting of songs and recitations. The visitors all spoke in appreciative terms of the beauty of the church and its setting and of the splendid accommodation in the schools which had been recently decorated.

Bodfield and Framlingham.—Anniversary Services were held at Bodfield and Framlingham on Sunday, October 15, 1950. A good congregation assembled at Bodfield Chapel for the Anniversary Service. The preacher was the Rev. Dr. H. John MacLachlan. His subject was "The Church and Human Life". After the Service there was the usual fellowship tea, which affords an opportunity for the visiting minister and people to meet in friendly conversation.

At Framlingham Chapel the 233rd Chapel Anniversary was held. Dr. McLachlan again conducted the Service and preached the sermon, his subject being "The Renovation of Man". The chapel was filled with an enthusiastic, interested people. It was a great occasion.

Oldbury.—The funeral of the oldest member of the church, Mrs. Mary Jane Burgess, aged 93 years, took place on Saturday, October 14, a Service being held in the church prior to interment. The congregation present included members of her family, the congregation and friends. The Rev. Harold A. Gore paid tribute to her long and faithful devotion to the church during her long life.

MRS. SYDNEY CARTER

MRS. SYDNEY CARTER passed away on October 5. With her husband, who died two years ago, she had a life-long connection with the Free Christian Church, Billingshurst. Through nearly 80 years of life their interest was constant and unfailing. She was descended from the Rev. William Evershed, founder of the Chapel in the early part of the 18th century. As a child, in company with many brothers and sisters, she made the journey to the Chapel in a trap. For 50 years she was organist and provided the flowers each Sunday from her garden. The little Chapel was filled when on Tuesday, October 10 with large crowds attending from her late husband's firm, The Reliance Works, Wisborough Green, she was laid to rest in the Chapel grounds, near so many of her ancestors.

WILLIAM EVANS ROBERTSON

HOPE STREET CHURCH, Liverpool, lost a loyal and devoted member on Monday, October 23, by the death of Mr. W. E. Robertson, who expired within a few moments of his return from working on his allotment. Mr. Robertson had been Chairman of Hope Street Church Committee, Hon. Treasurer of the Church, and latterly a member of the choir, in the service of which he found great enjoyment. Modest, unostentatious, and somewhat diffident, Mr. Robertson could always be relied on to fulfil his obligations adequately and faithfully. Shortly before his death he had the offer of employment which he found would involve his separation from Hope Street and though the duties would have been congenial he unhesitatingly declined to desert his favoured place of worship. His quiet, kindly disposition endeared him to young and old alike and deep sympathy is felt for his widow and his son and daughters.

D. P.

SARAH JANE TAYLOR

THE congregation at Stourbridge mourns the loss of its senior member, Mrs. Francis Taylor, on the eve of her 92nd birthday. A lifelong devoted member, she was a much beloved leader and worker who belonged to a generation which set a very high standard in Church loyalty. A few still survive who remember with pride and affection that they were members of her Sunday School class in her early days. When her husband was Mayor, during the first war, she very ably organised a depôt for the provision of bandages for hospitals. To her work as Mayoress she brought the same gracious kindliness and practical thoroughness which made her work for the church so valuable. So recently as July this year she was happy to meet her friends at the Garden Fête at Red Cliff. In her last years she lived with her son and was lovingly cared for by him and his wife. A large number of members and friends, including the Mayoress, attended the Memorial Service at the Chapel on Thursday, September 21.

E. R. L.

CALENDAR

SUNDAY, November 12th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN ap NICHOLAS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ARDWELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian ,6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Supply.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. Walter Long.
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays, Supply.
BIRKENHEAD, Un. Ch., Benborough Rd., 6.30, Union Lay Preacher.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Mosley, Un. Ch., Yardley Wood Rd., 6.30, Supply.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLSON.
BOSTON (LINCS.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11 and 6.30, Rev. L. RENTEN.
BRADFORD, Bowling Av., 3, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.

BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Road, 11, Mr. K. TREACHER, 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton ,11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Supply.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. WM. HAWORTH.
BUXTON, Hartington Rd, 11 and 6, Supply.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr. A. BENTON.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30. Mr. STORER.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Dr. MEYER KLUBGEL, 6.30, Mr. S. BURSTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. F. HANKINSON.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Mr. W. LLOYD.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road. 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MAGGS.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vassalls Hall, Gernon Walk, 6.30, Mr. F. H. CORNELL.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GEBBARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIRK MENDUS.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. ALUN WILLIAMS.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDDALL PRICE.
LIVERPOOL, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. W. WADDINGTON.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Supply.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. HENRY H. CHEETHAM, 6.30, Rev. LILLIAN S. PRESTON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. SPOONER.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30, Mr. D. HOUSE.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Road, 11, Mr. J. REECE WALKER.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR J. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. J. MARLES THOMAS.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, ——
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45, Rev. KENNETH SHERRATT, 6.30, Rev. W. H. PAYNE.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15, and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. F. COLLINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS,
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15., Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Rev. W. J. MCELDOWNEY.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, ——.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church. 10.30 and 6, Rev. F. SOKELL.
NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel. 11.30, Rev. S. SPENCER.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADDHAM, Nazareth Unitarian Ch., Knights' Hill 10.30, and 6 Rev. W. HILL WARDING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 6.30., Rev. E. H. KEESLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PAGE.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. Alun R. Taylor.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.
PRESTON, Unitarian Chapel, Church St., 6.30, Student, U.C.M.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45, and 6. Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays. 11, 2nd and 4th Sundays, 6.30, Rev. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BURY.

SALE, Ashtons Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Wrenbeorough, 10.30, and 6.30, Rev. W. T. WILKES.

The Lindsey Press

James Martineau

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By ALFRED HALL, M.A., D.D.

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TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KIMBLEY.
TEIGNMOUTH, Old Meeting House, Ashfield Rd., 6.30, Rev. G. KNIGHT.
TORQUAY, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
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WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. ERNEST W. HILL, 6.30, Student, U.C.M.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DAVIES.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, November 26th, Rev. E. G. LEE.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. LEGGOTT.
WEST KIRBY, Brookhill Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
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ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
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PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PARLIAMENTER. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. R. TOMLIN. Manse Telephone LX 5321.

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PRELIMINARY NOTICE

CHURCH OF THE SAVIOUR (UNITARIAN) SOUTHAMPTON

and

KELL MEMORIAL HALL (Destroyed 1940)

The reopening of Kell Memorial Hall will take place on Saturday, December 16, 1950, at 3 p.m.

MARRIAGE

TAYLOR-BRADBURY.—On October 19, at Stand Church, Whitefield, Wilfred, only son of Mr. and Mrs. J. B. Taylor, of Blackley, to Florence Jean, elder daughter of Mr. and Mrs. W. A. Bradbury, of Whitefield.

DEATH

KINGSTON.—On November 3, Nora Mander, beloved daughter of Mrs. K. Kingston, of Wimbledon. No flowers nor letters by request.

MISCELLANEOUS

MONTON CHURCH would be pleased to hear from Ministers available to take Sunday Services.—Secretary, Miss Atherton, Oakwood, Brackley Road, Monton, Eccles, Nr. Manchester.

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